

A Work Project, presented as part of the requirements for the Award of a Masters Degree in Management from the Nova – school of business and economics.

## A Brand Identity for the parish of Nossa Senhora de Fátima (in Lisbon)

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Gulbenkian Field Lab – “Our km<sup>2</sup>”

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A Project carried out on the marketing course, under the supervision of:

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## 1. Abstract

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This field lab was inspired by the project Our km<sup>2</sup> of the Gulbenkian Foundation, which goal is to have a positive impact in its locality, the parish of Nossa Senhora de Fátima (NSF).

The aim of this work is to create a brand identity for the parish in order to be developed into activities that engage its residents with the place and with each other.

The challenge is that this parish can be divided in two distinct areas – Avenidas Novas and the Bairro de Santos ao Rêgo. Furthermore, this parish will join São Sebastião da Pedreira and become a new parish named Avenidas Novas.

I addressed this case by applying brand management concepts and methods to a place branding context. More specifically, I performed a brand identity model – Kapferer's identity prism.

Supported by an analysis of the place's history and its evolution, and information gathered in interviews to several entities acting in the parish and to its residents, I conclude that the essence of the parish is versatility and culture.

**Keywords:** Nossa Senhora de Fátima Parish – Place branding–

Place identity – Kapferer's identity prism

## 2. Motivation for the project

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In the scope of my master in management, it emerged the opportunity to apply my knowledge to a project named **Our km<sup>2</sup>**. This project is a product of the Calouste Gulbenkian Foundation social responsibility and target the people who lives in their km<sup>2</sup>, therefore the parish of Nossa Senhora de Fátima (NSF). My goal is to create a brand identity of this parish in order to present it to Calouste Gulbenkian Foundation for them to develop it into a proper image consistent with the identity.

### The Calouste Gulbenkian Foundation

The Calouste Gulbenkian Foundation, named after its founder, is a private Portuguese institution aimed to promote projects in the fields of **art, education, science and charity**. (Refer to appendix 1 for a brief biography of its founder). It was inaugurated in 1969 and it has its main office in Lisbon, a delegation in London and other in Paris. In Portugal, this foundation has been seen as synonymous of culture and humanity that is supported by its several programs and activities (Refer to appendix 2 for a brief list of its programs and activities). One of those projects is *Our Km<sup>2</sup>*.

### The project - Our km<sup>2</sup>

The project Our km<sup>2</sup> was created in 2011 and it is based on the idea that ***if each person took care of its km<sup>2</sup>, we would live in a better world.*** Once the foundation's main office is located in NSF, their km<sup>2</sup> is this parish.

The goal of the project is to promote the solidarity spirit in the community of this parish, building a bridge between its residents by listening to their problems and suggestions, and act accordingly, with the support of the partner institutions. The partner institutions are namely CML – Câmara Municipal de Lisboa (city hall), Santa Casa da Misericórdia, PSP –

Polícia de Segurança Pública (police), and some universities namely FCSH-UNL, ISCAL, CESSS – Centro de estudos da Universidade Católica Portuguesa and NovaSBE (Refer to appendix 3 for a list of the partnerships).

The first step towards the implementation of this project was to analyze the parish. For that reason, this project supported several studies by FCSH-UNL, ISCAL, CESSS, and has concluded that the priority will be the difficulties of the elderly and their isolation<sup>1</sup>.

In order to have a direct contact with the target population, the project will soon have a space in the parish with an open door, where representatives of various institutions will be ready to listen to the residents.

### Purpose of the thesis

In order to implement the idea of the project and consequently improve the life of the residents, the Foundation aims to develop the spirit of ownership and belonging in the community. Therefore, it is relevant to identify what is the best image for the parish that enables the residents to feel part of it and take care of their own km<sup>2</sup>. For this purpose, and with the support of NovaSBE, it was decided to create a brand identity for the parish, which will be later shared with all the institutions that have an active role in its communication, namely: Gulbenkian Foundation, the parish council, the church and the police.

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<sup>1</sup> Note that the target of the project is the population of the NSF parish. The focus on the elderly is in a first stage. The aim is to later reach the rest of the population. This work is focused on all the residents, not only the elderly.

### 3. Literature Review

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#### Place management and place marketing

Place management is “the process of making places better”<sup>2</sup>. It rises as an academic subject parallel of management in companies, being a multidisciplinary and multiple stakeholder approach to achieve the place’s goal outcomes (eg: “access”), rather than just outputs (eg: “roads”) (Mant and Stone cited in Crofts 1998).

To simplify this concept Asplund and Ikkala (2011) divides place management in **place development** and **place branding**. The first is about the improvement of the place’s tangible and intangible infrastructures, whereas the latter is the development of place as a brand. This work is focused in place branding.

The rationale for using a branding process is that places face competition and consequently they would benefit from a strategic marketing approach to attract different target audiences, which are usually divided into businesses, tourists and new residents (Kotler et al. 1993). Still, the internal consumers of the brand (current residents and businesses) can benefit from this approach “*by nourishing the confidence, pride and harmony of the place*” (Temporal cited in Dinnie 2008:17). It must not be forgotten that a place itself is established by all the people that frequently use it, and those internal consumers are the first ambassadors of a place.

#### Brand and Place Branding

There are several definitions of brand. Historically, brands were used to differentiate the product by identifying the source. The AMA – American Marketing Association – definition

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<sup>2</sup> Definition from the Institute of Place management: <http://www.placemanagement.org/default.asp?a=menubottom&id=449> (viewed on 16<sup>th</sup> of April, 2013)

states that a brand is a “Name, term, design, symbol, or any other feature that identifies one seller's good or service as distinct from those of other sellers”<sup>3</sup>. Nevertheless, there are other definitions of brands. One of them arose from the creation of communities especially in the web, is that a brand is “*a name that is able to create a community around its values*” (Kapferer, 2012:12). This definition fits well in the case of place branding due to the fact that there are communities which were created around the fact that people live in the same place (uses the same place brand) and feel a need to interact with the place and with its neighbors (the other users of the brand).

In this context, places can be seen as brands. Indeed, countries use this concept when they brand themselves as a tourism destination or as a “Made in...” brand. Even so, the place as a brand is breaking through this two traditional approaches to address other issues.

The branding of places is “*a network of associations in the consumers’ mind based on the visual, verbal, and behavioral expression of a place, which is embodied through the aims, communication, values, and the general culture of the place’s stakeholders and the overall place design*” (Braun and Zenker, cited in Seven, 2011:158). However, applying the concept of *branding* to places is debatable due to its sociological nature. As Anholt (2009, 2010), the creator of the term *nation branding* and the Anholt-GFK Roper city brand index, argues that place branding should not be seen only as a communication exercise to directly improve its reputation. He states that branding is a valuable asset for places, when used as a way to identify who the place is, its **identity**, in order to **behave** accordingly to its values by implementing the right activities and only then use the communication programs.

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<sup>3</sup> American Marketing Association website: [http://www.marketingpower.com/\\_layouts/Dictionary.aspx?dLetter=B](http://www.marketingpower.com/_layouts/Dictionary.aspx?dLetter=B) (accessed on 16<sup>th</sup> March, 2013)

Consequently, this will create the right **image** to its consumers and potential target audiences. (Refer to Appendix 4 for a synthesis of the brand development).

In literature, one can find several books, case-studies, papers regarding nation-branding, city branding, or even region branding. Nonetheless, places have such a complex reality that even in a micro perspective the challenge remains. Thus, the focus of this work is a parish as a brand.

### Brand identity

To create a brand, it is necessary to identify who it is and what it stands for. The brand identity, similar to a person's identity, is a set of characteristics that makes it unique like its personality and how it sees itself (Aaker 1995). It is important to define the brand identity in order to maintain its consistency, which is easier to do when the brand has its values and personality well defined.

To access the brand identity, several authors created models. One of the most used in brand management is the Kapferer's (2012) identity prism. It is important to denote that this model is aspirational, it is how the brand manager wants the brand to be perceived, which does not mean that is how the consumer actually sees it. According to this model, the identity of a brand can be decomposed in **6 facets**.

Firstly, a brand has a **physique aspect**. It is the tangible part of the brand, typically is the core product of the company, it is how the brand is known. Another facet is the **personality**, which is a set of attributes that represents the type of person the brand would be if it came to life. Furthermore, a brand must have its own way of thinking/living, its values, and externalizing it, becoming a **culture** and creating **relationships** with its consumers. On the consumer side (the receiver according to this model), the brand is reflected in how others see



the consumer who uses the brand, the **customer reflection** facet, and how the consumer sees himself when using the brand, its **self-image**. All this facets combined achieve the brand identity of the brand, its **essence** or DNA.

The brand identity is created by the brand owner, which usually is the company owning the brand. In the case of place management, one could think that the brand owner would be its public administration. However, the place is not *owned* by any specific entity. An institution/person that is committed to improve one place and to have a positive impact can be considered a place manager, even when it does not see itself as such. Asplund and Ikkala (2011) in its book revised a list of the main categories of place managers (Refer Appendix 5 for a list of the main categories of place managers). As these authors wrote “*In a sense, we all are place managers*”.

### Brand image

Brand image are the “*perceptions about a brand as reflected by the brand associations held in consumer memory*” (Keller 2012:58). This concept is often confused with the concept of brand but they are not the same. The image is on consumers’ minds, being out of the control of the brand manager whereas the brand itself is a construction of its manager that influences its consumers. In the case of places, it is common to hear about **reputation** instead of brand image.

This concept can be measured using marketing research methods. Following Malhotra and Birks (2007), one can use two types of approaches: **qualitative** and **quantitative** techniques. The first is an exploratory approach, which is adequate to discover new information and insights. The latter is less flexible and it is adequate to test the frequency of the associations

in the population. This work will use a qualitative approach to evaluate brand image of the parish, more specifically in-depth interviews to residents.

### Marketing efforts

Marketing efforts is how the brand communicates with its consumers. It can be divided by the **brand elements** (namely name, slogan, and logo, among others), **marketing** and **communication** programs. In this case, marketing programs refers to the **activities** that the place promotes to celebrate its values and engage the stakeholders and potential consumers.

Brands engage in these efforts with the purpose of being easily recognizable and distinct.

In the case of place brands, Anholt (2010) discusses whether the brand name and flag can be considered as brand elements. He concludes that, as long as the elements are relevant in people's minds and associated with the place, they are brand elements.

Regarding marketing and communication programs, in place branding communicating only how a brand wants to be perceived is not enough. It must be based in actual activities which are in line with its identity. Only then, it should communicate with its consumers to build a right image based in what the place truly is.

## 4. Methodology

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To understand the parish and its essence, it is compulsory to know its history, its population and how diverse stakeholders perceive it. For that reason, my approach to this subject will be multi-disciplinary, with the use of primary data and secondary data.

The primary data is gathered in interviews with several entities and associations that are located in the parish (parish council, the church, the elderly day centers, the Foundation and other institutions) in order to understand its impact in the lives of the habitants and how they

perceived the residence population. Moreover, I performed a qualitative research in order to approach the parish image in its residents' eyes. The technique I used is in the form of semi-structured anonymous in-depth interviews to habitants of the parish. This method was chosen to gather different perspectives and to better understand its residents, their daily life, their stories associated with this place, and acquire knowledge of the parish itself.

The secondary data is gathered in INE – Instituto Nacional de Estatística, statistical data about the parish population, and the previous studies from FCSH and ESCC for the project *Our km<sup>2</sup>* regarding general information of the parish population and, more specifically regarding, the facilities and conditions for elderly.

To understand the parish history and its evolution, I gather information from the municipal library in Palácio de Galveias located in the parish, the office of Olissiponenses studies (Gabinete de estudos Olissiponenses) and also in the interviews previously described. Additionally, I did two study trips to Bairro de Santos ao Rêgo, one with the two police officers (PSP) and other with a group of 4 people from the city council.

Thus, I attended to several reunions of the project *Our km<sup>2</sup>* with Gulbenkian and the partners of the project.

## **5. The parish**

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The parish of Nossa Senhora de Fátima is among the current 53 parishes of Lisbon (Refer to appendix 6 for the map of current Lisbon parishes). It is situated in one of the busiest zones of the city and in its territory has several popular areas namely Avenidas Novas, which their main avenues are: Avenida da República, Avenida 5 de Outubro and Avenida de Berna; Campo Pequeno; Entrecampos; and Bairro de Santos ao Rêgo. (Refer to appendix 7 for the map of the NSF parish).

It is a parish marked by enormous contrasts, divided by a railroad in the middle. If, on the one hand, there are buildings prized with the distinction Prémios Valmor in Avenidas Novas, on the other hand there are social neighborhoods and slums in Bairro de Santos ao Rêgo. (Refer to appendix 8 for a brief description of Valmor prizes)

### History of the parish

Lisbon was born inside the walls of the castle and it only started to expand in 1147 D.C. with its conquest by D.Afonso Henriques from the muslims. In that time, the city started to be organized in parishes, which traditionally referred to the influence area of a church (religious and administrative). That is the reason why the parishes in Lisbon are named after churches. The parish of NSF is no exception.

For centuries, the area of this parish was outside the city and it was composed by farms. In the XVII century, it was created the parish of São Sebastião da Pedreira, covering the area of NSF. By that time, the nobility started to build there their country houses aiming to run away from the noisy center. Palácio de Galveias, where currently is the municipal library, is a testimony of a noble country house. That place was synonym of peace and amusement.

The 1755 earthquake brought a new dynamic for that area. Lisbon, running from the river, developed to inside the city. In late XVIII century the Ressano Garcia's plan link the Avenida da Liberdade to Campo Grande, building the current Avenida da República (previously called Avenida de Picoas and then Avenida Ressano Garcia). This avenue developed the area around it and in 1934 it started the construction of the church of Nossa Senhora de Rosário de Fátima, being inaugurated on 14<sup>th</sup> October 1938. Therefore, the parish was born with the church from the areas of the São Sebastião da Pedreira and Campo Grande

parishes. It only became a civil parish on 7<sup>th</sup> February 1959, with the administrative reform that gave also birth to other parishes.

### Avenidas Novas

The so-called Avenidas Novas was developed with the Ressano Garcia's plan (end XIX, beginning XX century) and it is composed by geometrical streets forming squares. It had a boost in the 40's and the 50's, after the inauguration of the church. That place was associated with glamour and the houses were expensive. In addition, several buildings won Valmor prizes due to its artistic architecture. Accordingly, people with higher income and education bought here their houses. Nevertheless, there also lived people from middle class, in houses built named "Gaioleiros de Tomar" that were economical due to its lower quality. Currently, some of those buildings collapsed while others just kept the façade.

It was a residential neighborhood until the services sector development (tertiarization) and this zone became a place of offices (from big enterprises, banks among others). Furthermore, people left this area to live in other places, namely the suburbs. Nowadays, it is a place of apartments, hotels, offices, services and universities (the FCSH-UNL and ISCAL).

Additionally, Gulbenkian and the entertainment center of Campo Pequeno, which was previously a bullring, are located in this area.

### Bairro de Santos ao Rêgo

This area had several names. It was called Bairro da Bélgica, then Rêgo and later Santos. Presently people use whether Bairro de Santos or Bairro do Rêgo but because the division is not geographically clear (the first is on the left of the latter), the term used is Bairro de Santos ao Rêgo. Since it started to develop into a residential neighborhood, this area has always been isolated. In the South, it has a railroad, which was built in late XIX century, and people can

only cross it in specific locations, one of which is a pedestrian bridge that is the main access for the neighborhood. In the North, in the past it was surrounded by farms, at the present it has the Avenida das Forças Armadas and Avenida Álvaro de Pais, which are two main roads. Its topology is completely different from the Avenidas Novas, without any clear logic. When Avenidas Novas were still new, this area had the image of being the residence of middle class, in a neighborly environment where people knew each other.

Despite its isolation, it was still a very dynamic area. Before the revolution of 1974, university students, frequent the cafés and sometimes they had confrontations with the dictatorial police. Once this neighborhood is near the Cidade Universitária, a place with several universities, students rented there apartments and they still do. However, they are not as engaged as before with this location.

Moreover, this area had a cinema inaugurated in the 20's, named Cine-Bélgica and later Universal, which in the 80's was transformed to a discotheque named Rock Rendez Vous and since the 90's is a café. It also has a group "Os Económicos"<sup>4</sup> (founded in 1938) that was very active and organized several activities, namely balls and sports groups, which gather the neighbors. Another reference of this neighborhood was the mall GEMINI that it does not work.

The Bairro de Santos ao Rêgo also had several areas with slums. In the 90's, due to the city plan to demolish the slums and reallocate its residents, it was built three social neighborhoods. In 2001 the neighborhoods were inaugurated. The people who started to live here were not only the people that already lived in the slums of this neighborhood but also people from other places. This changed the dynamic of this neighborhood and brought a

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<sup>4</sup> This organization still exists but with almost none activity. Web site: <http://www.oseconomicos.org/>

feeling of insecurity. Furthermore, this was worsen due to the location of the social neighborhoods that surrounds the Bairro de Santos ao Rêgo.

### [Praça de Entrecampos](#)

This area is in between the Avenida Álvaro de Pais, Avenida das Forças Armadas and Avenida 5 de Outubro, near the Cidade Universitária, which is territory of the Campo Grande parish.

It was previously a food market until become part of the project EPUL Jovem in 2005. In 2009 the first houses in Praça de Entrecampos were occupied. This project is devoted for young people buy new houses in Lisbon at affordable prices, once only people with less than 35 years old could apply to them and there is a minimum period of 5 years which the buyers had to hold the house. This created a very specific context that gathered young people with similar lifestyles, buying their first house, and consequently they used the new technologies to share their opinions regarding the houses and the place. As consequence, there was recently created here a Residents Association, fruit of the the group on Facebook that gathers more than 300 residents and the several residents' encounters (e.g. dinners to socialize).

### [The new parishes' reform in Lisbon](#)

It is predicted that by the end of 2013, the city of Lisbon will adopt the new parishes' reform. This reform will shrink the current 53 parishes in 23. The NSF parish will join the parish of São Sebastião da Pedreira and become the parish of "Avenidas Novas". This name is fruit of an on-line voting and at home by all the residents of Lisbon. However, when interviewing the residents, only few knew about the voting process (Refer to appendix 9 for the list of the new parishes).

## Population and institution

Since the administrative creation of the parish in 1959, the population in NSF has been declining, accompanying the tendency of Lisbon (except in the decade of 1970) (Refer to Appendix 10 for evolution of the population). Furthermore, the parish residents have been decreasing at a higher pace than the city revealing that people prefers to live in other places in Lisbon. However, in the last decade, there was a slightly increase (8 percentage points) in the percentage of Lisbon residents living in the parish. This probably can be explained by the EPUL project and the social neighborhoods.

In addition, these two events also explain the smooth decrease in the parish and there was an increase in children (0 to 4 years old) and young adults (from 25 to 35 years old) (Refer to Appendix 11 for the Age pyramid).

Nevertheless, the parish has higher aging index (elder/child ratio) than the city average<sup>5</sup> (220 people aged above 65 per 100 youth aged less than 15), being the 27th parish (in 2001 it was in the 26th place).

Regarding the population level of education, habitants in NSF have more people with the higher education completed than the other degrees (38.72%) (Refer to Appendix 12 for Education level of the habitants). Although it follows the city tendency of having more population with higher education than with other degrees, it is above the city average.

After the parishes reform, Avenidas Novas will have a younger age structure and its population will be the one of the most educated in Lisbon, being the second or third parish (depending on the value of Parque das Nações parish) with more habitants with higher education (40% of its habitants). (Refer to Appendix 13 for percentage of habitants with

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<sup>5</sup> Data from INE



higher education with the new reform). Nonetheless, it will still have the problem lived in the modern cities with the aging of the habitants and lack of children.

Regarding the institutions/enterprises, this area has several known companies in diverse sectors (namely banking, hotels and services), and public institutions ranging from public administration (ministry of education, ASAE) and universities (ISCAL and FCSH).

## **6. The interviews**

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### **In-depth Interviews to residents**

In order to understand the image that residents have related to the parish, it was performed 16 interviews, in which 5 was from residents currently living in Avenidas Novas, 8 from Bairro de Santos ao Rêgo and 2 from Praça de Entrecampos (Refer to appendix 14 for the interview guide and appendix 15 for a summary of the interviewees' profile). The interviewees were anonymous and they were founded by recommendation of different people, someone who knows someone. The interviews were conducted individually in several places depending on the availability of the interviewee. They were recorded and the average duration was 40 minutes, with the shorter interview being 15 minutes and the longer of 1 hour. As a first filter, the residents had to live at a minimum of 4 years in the parish.

The structure of the interview was to gather information about three issues:

- Their life and opinion regarding the area where the interviewee live (Avenidas Novas, Bairro de Santos ao Rêgo, Pr. Entrecampos)
- Their overall image regarding the parish and about the other areas besides when the interviewee live, by using a map of the parish to introduce this issue

- Their opinion regarding the new parishes' reform, the joining with the São Sebastião da Pedreira parish and the switch for the name Avenidas Novas.

### Interviews to institutions/ reunions of the project/ study trips in the parish

Once there are not just one place manager, I performed interviews to the most important players in the parish, following what the residents said: the parish council and the church. (Refer to appendix 16 for a resume of the interviews to institutions and study trips). For a better understanding of the parish, I also executed interviews to other institutions namely the police, the elderly day care centers in Bairro de Santos ao Rêgo, the project Re-food, among others. Thus, I also performed an interview to one of the partners of the project *Our km<sup>2</sup>*, Fiti, and assisted to several reunions of the project. Furthermore, I interview its São Sebastião da Pedreira parish council president to get an insight regarding this parish once it will join to NSF.

I did two study trips to the Bairro de Santos ao Rêgo, one with the two officers of the police (PSP) and other with a group of 4 people from the city council. Firstly, the police officers explain me the main characteristics and issues that are lived there, showed the streets and the elderly day centers of the parish. The second, was with an architect from the city council who grew in this neighborhood and therefore explain its evolution as a residential neighborhood and his stories from when he was young.

Thus, I attended to several reunions of the project km<sup>2</sup> where Gulbenkian Foundation, the City Council, the Santa Casa da Misericórdia and Fiti were present. Furthermore, in one of them, the policeman was also present.

## Marketing efforts

The parish council has several activities that communicates to them through its monthly magazine and the windows displays spread in the streets of the parish. (Refer to appendix 17 for further information about the council's activities and communication). Among those, there is one that is called Cantinho do Artista, in which the council supports a little office where the elderly can learn how to paint in several materials and they organize, on a yearly basis, an exhibition of the best works. Furthermore, in the interview of the parish council president, she highlighted that this was a parish of artists. Curiously, the residents in the interviews did not spontaneously talk about this theme. Only 2 people, one woman aged more than 75 years old from Avenidas Novas and other man aged between 55 and 64 years old from Bairro de Santos ao Rêgo, spoke about this issue. The first because of the exhibition, the other because when he was little this was a "parish of actors".

Regarding the name Nossa Senhora de Fátima, the interviewees identify themselves with the name because "they are used to it" once they usually use other names to identify where they live (e.g. Campo Pequeno, the name of the Avenue they live, Bairro de Santos/Rêgo). The coat of arms is unknown for the residents and 6 residents said they did not have a minimum idea (3 from Avenidas Novas, the lady from P Entrecampos and 2 from Bairro de Santos ao Rêgo). Only one man from Avenidas Novas could identify the true meaning of the symbol (the tree and the heart) and, curiously, he is one of those who lived in Avenidas Novas and said that had no idea.

## 7. The identity model – based on the Kapferer's prism

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After analyzing the results from all the research, the interviews to entities and the anonymous interviews to residents, I reach to these conclusions regarding the identity of the NSF parish.

- Physique

This aspect is the most salient of a brand. Therefore, it easily came in the interviews when asked the reference points of the parish and/or the first thoughts when thinking about it. The main points were **Gulbenkian** and **Campo Pequeno/Praça de Touros**. The first one is due to its garden where people go to have a walk and as a place of culture that some people goes to concerts. The second one as a place of entertainment, which is a mall and a concert venue, and also the garden that surrounds it, which has a nice terrace the summer.

- Personality

Nowadays, NSF is in the heart of Lisbon. However, it started has a place outside the city that was transformed multiple times. It is a **dynamic** place and has multiple and contradictory aspects. In one hand, it is a location of services, with small/medium and big companies, the work place of many people that lives outside this area. On the other hand, it is a place where people from different social and educational backgrounds live. This requires the parish to be **multifaceted**.

- Relationship

This facet was highlighted when the interviewers spoke about their daily lives, how they interacted with their neighbors, where they do their shopping. Moreover, when they compared with other places where they lived. The common answer is that it is more than a dormitory, a **place where they live**. Actually, several people that lived in other parts of the city (namely São Sebastião da Pedreira, Maçamã, Prior Velho) emphasized that they feel comfortable in this parish because people are nice and friendly, especially the ones who work in the cafés and in services. The residents usually satisfy their needs in the parish or nearby. This zone is well supplied with all types of services (cafés, hairdressers, supermarkets) and

has easy access to public transportation (subway, bus, train) and main access roads (Avenida da República, Avenida das Forças Armadas, Avenida de Berna).

- Culture

It is important to denote that currently the sense of **community is no longer necessarily linked with the place one lives**. Traditionally, people had their friends in its neighborhood once they frequent the same places, used the same churches and services. Therefore, especially in Bairro de Santos ao Rêgo due to its isolation, there was a strong culture where people got together in cafés and children played together in the street. Additionally, in Avenidas Novas, one of the interviewees who grew up in this area, also has memory of playing in the streets with his friends near the church, when this place had less buildings and more trees. Currently, this is no longer the case. One does not see children playing in the street. Nevertheless, in Bairro de Santos ao Rêgo in the afternoon there is a group of old men hanging out together in the same corner. In Avenidas Novas, in the summer, one can still see people in the terraces spread in Avenue Conde Valbom (which has a part that is closed to cars) or in Avenue Duque de Avila, enjoying the good weather. As one lady from Bairro de Santos ao Rêgo said: *“In this parish we have **the village** and **the city**”*, the reason is that people in there relate to each other like in a village, more closed relationship, while in Avenidas Novas people relate to each other like in a city, more formal.

- Reflection Customer

This component was highlighted in the interviews to residents when they spoke about the other areas of the parish. In most cases, when they look at the map of the parish they started by explaining the differences between areas. When interviewing residents of Avenidas Novas, they do not know the area of Bairro de Santos ao Rêgo and only have sporadically went there for some specific reason. Their image of this neighborhood is of a more typical

community, more “*bairrista*”, where **its residents are close to its community**. Furthermore, two residents, one man from Avenidas Novas and the other from Praça de Entrecampos, mentioned that it would be an owner of a small/medium company which worked in the parish. When interviewing people from Bairro de Santos ao Rêgo about Avenidas Novas, the general idea is that they are people with **higher income**, whose wives were housewives that currently are widows with a **certain social status**. In the old days, there was a **certain rivalry** because in Avenidas Novas “*they were the Sr Doutores*” that still remains but in a lower tone.

When interviewing the entities, they spoke about people with economic difficulties and that in Bairro de Santos ao Rêgo they are “*shameless*” (term used by the parish council president) while in Avenidas Novas they hide their difficulties in order to maintain a certain image of their social status.

- Self-image

This aspect is highlighted when people talk about their neighbors and the reasons why they started living there. In this facet, it is salient the differences in perceptions of who the residents themselves are regarding the territory where they live in.

A resident of Avenidas Novas sees himself as a person with a **certain education level and culture**. Once they know who their neighbors are, they believe themselves to be **social but do not pry on the other’s lives** and respect their privacy. All the interviewees in Avenidas Novas claim to know who their neighbors are but as one lady said “*I’m not going to their houses neither they come to mine, we respect each other’s privacy*”

In Bairro de Santos ao Rêgo, one sees himself as a social person who **gets along with everybody** and **cares about his neighbors**. They identify themselves as a more typical Lisbon parish where everyone knows and helps everybody. In fact, I interviewee several people that claimed that this aspect was the reason why they chose to live there. That was the

case of a woman who started to live there when she studied in Cidade Universitária. Now, she lives in this neighborhood for 11 years and she enjoys this sense of familiarity and friendship in the center of Lisbon.

Moreover, although Praça de Entrecampos is new and the EPUL buildings have less than 10 years of existence, there a sense of community is being built. Living there, one sees himself has an **empowered young person, educated, urban** and social. They use social networking sites (namely Facebook) as a mean to connect with their neighbors and share information. Furthermore, they organize events to get together where they actively participate.

### The Essence

This is a very complex place with so diverse aspects. It is a mix of traditionalism with modernity. One can find aspects of the traditional Lisbon parishes (the so-called “Bairrismo” in the Bairro de Santo ao Rêgo) and modern aspects (for instances, the new community created in the Praça de Entrecampos).

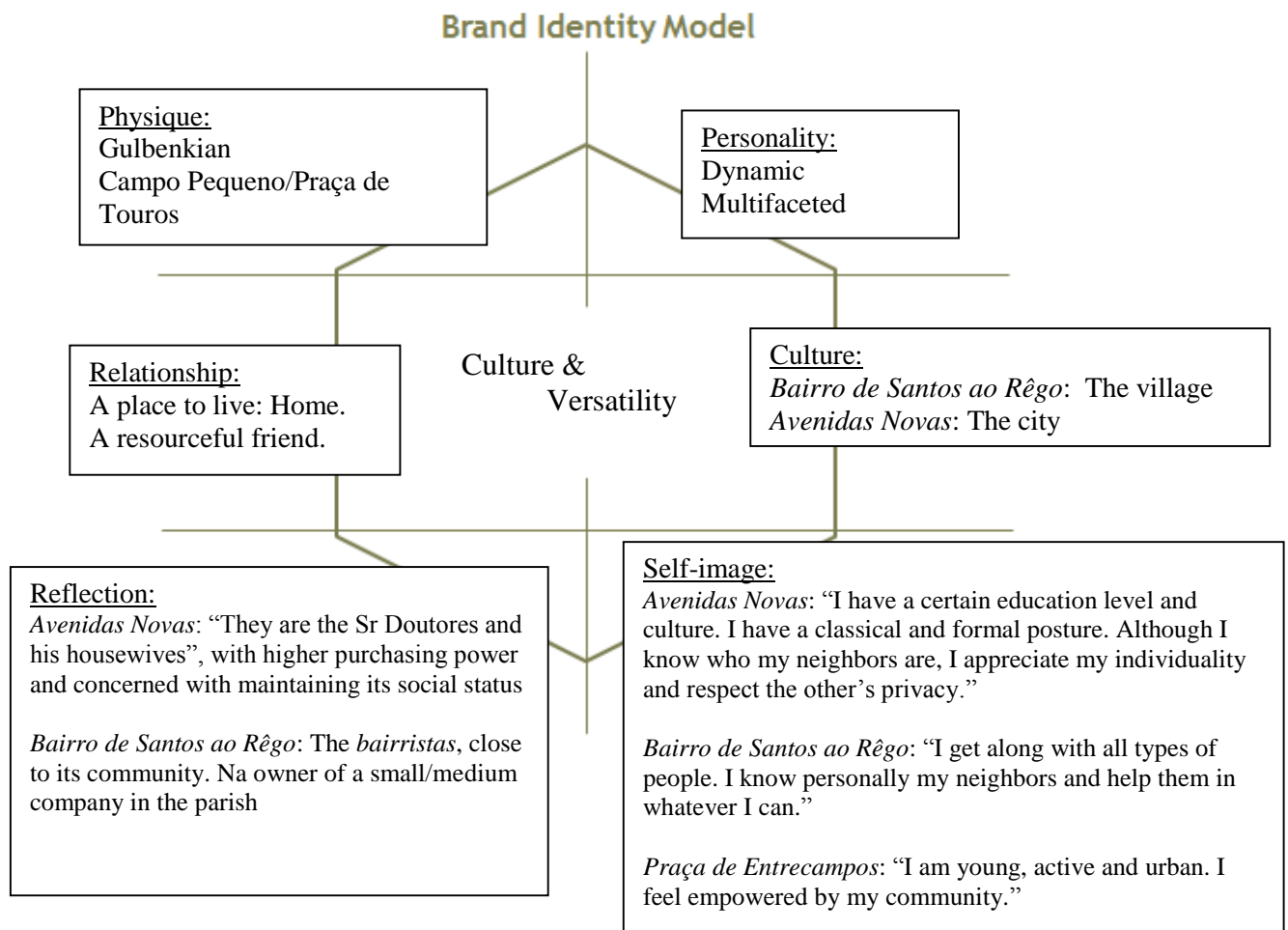
When the parish was born, it was a new place of the city and now it is at its center. Change is at the core of its history, as well as adaptation. Nevertheless, this adaptation respects its roots. Just like the rebirth of the Campo Pequeno, which was a bullring from and now it is a mall with a concert arena. This is synonymous of its **versatility**.

Moreover, this is a place linked with **art and culture**, which are celebrated by the activities and communication of the parish council. However, the residents do not perceive this artistic aspect and the memory of this parish has a residence of artists is becoming lost.

Nevertheless, the Valmor prizes, the Gulbenkian Foundation, the universities, the music concerts in Camo Pequeno, are all part of this cultural aspect of the parish. Furthermore, with the reform, the new Avenidas Novas parish will become one of the most educated parishes

in Lisbon. One remark is whether the Bairro de Santos ao Rêgo identifies with this cultural aspect or not. It must be highlighted that this neighborhood was previously a place of students and that in reality it still is. Therefore, culture fits well as synonym of education.

Therefore, I propose that the essence of the parish should be versatility to adapt respecting its tradition, and culture as synonymous of education and arts. These principles are celebrated with the physique aspect of the brand identity: **Gulbenkian** and **Campo Pequeno**.



**Figure 1 – Identity prism for the NSF parish**



## 8. Conclusion

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After analysing the identity prism, I conclude that NSF as a brand is similar to an umbrella brand, gathering distinct sub-brands as the Avenidas Novas and Bairro de Santos ao Rêgo. The part of Praça de Entrecampos can be considered as an emerging sub-brand that is not yet old enough to be acknowledged by the rest of the parish. Accordingly, the joining of the parishes itself is not as controversial as the change of the name to Avenidas Novas. The reason why is because it refers to a geographic area, where the Bairro de Santos ao Rêgo does not feel part of, not necessarily because of the loss of NSF name.

I concluded that the essence of this parish is both its versatility and culture. Versatility because it has been the power to adjust to changes and to its different environments (its distinct areas and the different people who live there). Culture, because it respects the artistic symbols/references of the parish and the education aspect of its residents.

Regarding my conclusion, it is important to denote that a brand identity should consider its diverse stakeholders, which its residents are only a part of them. Consequently, it is advisable the study of other stakeholders (e.g. small/medium companies) which can also contribute to a community building. Furthermore, when I refer to the São Sebastião da Pedreira parish, I identify it as more similar to the area of Avenidas Novas. However, this is an assumption that requires more detailed research.

To implement these values, I believe that individuality should be promoted by targeting the activities to each area (Avenidas Novas, Bairro de Santos ao Rêgo). This could strengthen the community of each zone by bringing together its residents. Nevertheless, these activities should be coordinated together in order to, in some punctual occasions, join everybody. In my opinion, this essence should be used as a source of inspiration to the different places of the parish and encourage its unity.

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A Work Project, presented as part of the requirements for the Award of a Masters Degree in Management from the Nova – school of business and economics.

## Work Project Appendixes

### A Brand Identity for the parish of Nossa Senhora de Fátima (in Lisbon)

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Gulbenkian Field Lab – “Our km<sup>2</sup>”

**Lígia Cristina Castanheira Rocha**  
**#1040**

A Project carried out on the marketing course, under the supervision of:

Professor Luísa Agante

**June 2013**

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## Appendix 1: Brief biography of the founder of the institution, Calouste Gulbenkian

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Name: Calouste Sarkis Gulbenkian
Born: 23th of March 1869 in Istanbul, in a wealthy Armenian family
Occupation: businessperson in the oil industry, philanthropist
Marriage: in 1892 with Nevarte Essayan, also from a wealthy Armenian family; with whom had two children: Nubar Sarkis and Rita Sivarte.
Died: 20th June 1955 in Lisbon, where he spent the last thirteen years of his life.
For generations, the Gulbenkian family were involved in the patronage of the arts and Calouste was no exception. During his life he collected several pieces of art that lent to well-known galleries around the world (the British Museum and the National Gallery in London and the National Gallery of Art in Washington). However, his dream was to gather all his collection in one place and so in his will he stated the creation of a foundation. The statues for his foundation were approved in 1956 and the inauguration of the Calouste Gulbenkian Foundation as a private institution was only in 1969. The main office is in Lisbon but the foundation has also the Instituto Gulbenkian de Ciência (the Gulbenkian Scientific Institute) in Oeiras, the UK Branch (a delegation) in London and The Calouste Gulbenkian Centre in Paris.

Source: Gulbenkian Foundation website <http://www.gulbenkian.pt/fundador>

## Appendix 2: Brief list of the programs and activities of the foundation

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Museum: Permanent exhibitions in oriental and classical art, and European art.
Modern Art Center.
Music: Concerts of the Gulbenkian Orchestra and other artists.
Art Library: located in the main office where the museum is also located.
Instituto Gulbenkian da Ciência, with its facilities in Oeiras.
Conferences, meetings and conferences regarded its fields of interest.
Publish books especially through its program in university books.
Armenian Communities: a department aimed to preserve the Armenian language and culture.
Programmes and Projects: Gulbenkian education for culture and science program – Descobrir; Gulbenkian Human Development Program; Next future; Gulbenkian Development Aid program.
Grants and Scholarships for specialized and doctorate studies
Prizes: The Calouste Gulbenkian Prize to value individuals or institutions that foster humanitarian causes
Gulbenkian Park: Garden where people (especially residents of the parish) go to have a walk
UK Branch in London.
Délégation en France in Paris.

Source: Gulbenkian Foundation website <http://www.gulbenkian.pt/langId2.html>

### Appendix 3: Entities working in the project

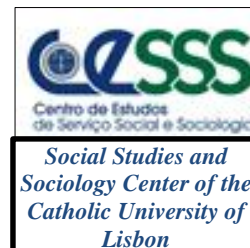
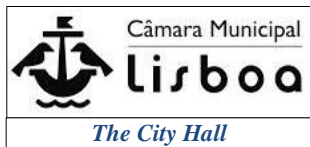
The project



Created by:



Working in partnership with:



### Appendix 4: Synthesis of brand identity and brand image

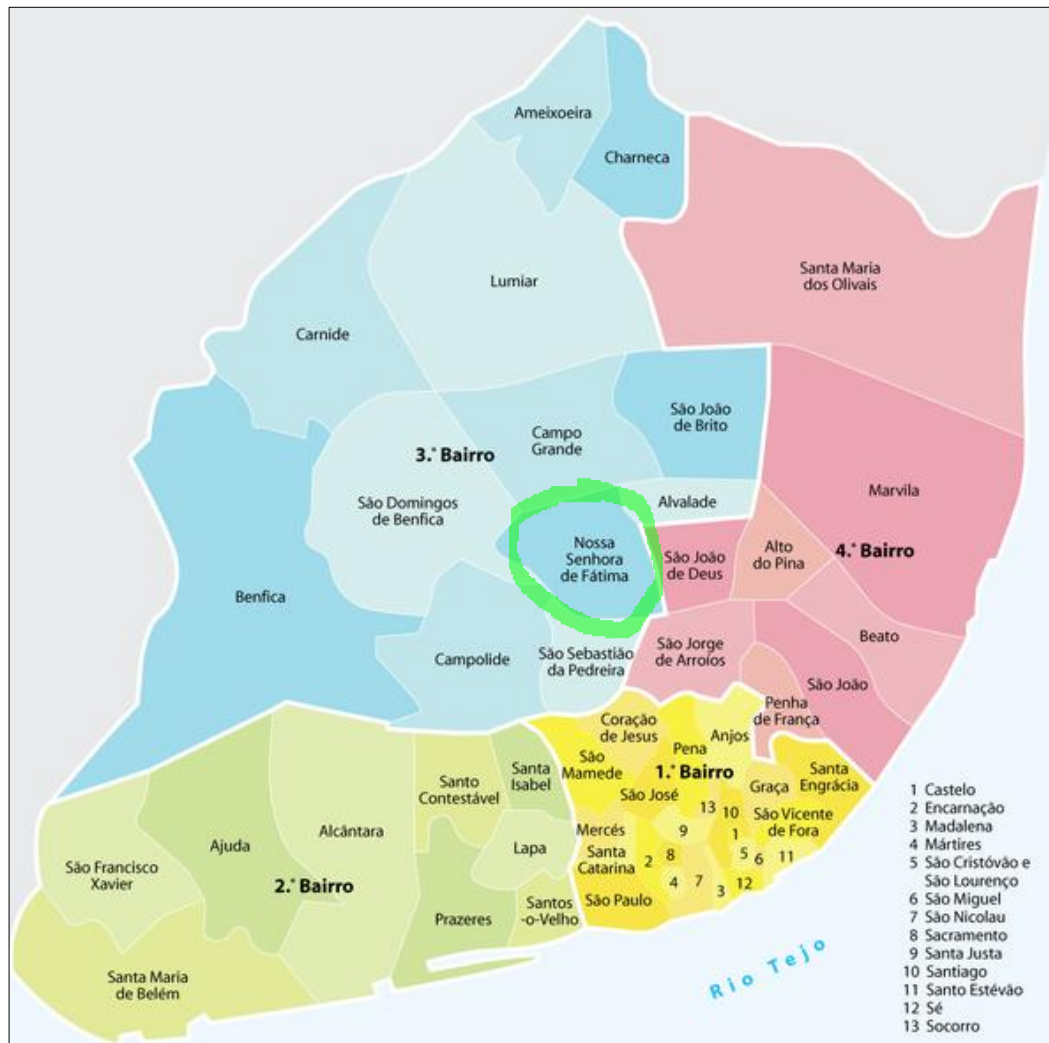


Source: Kapferer (2012: 152) about the relationship between identity and image, Anholt (2010)

## Appendix 5: Main categories of place managers

<p><b>Local actors:</b></p> <p>Public sector actors</p> <p>Mayors and city managers</p> <p>Business development departments in the city</p> <p>Urban planning departments in the city (transport, education, sanitation, etc)</p> <p>Tourist bureaus</p> <p>Public information units in the city, with special emphasis on the people behind the city's homepage</p> <p>Universities and educational institutions</p> <p>Private sector actors</p> <p>Resourceful individual citizens</p> <p>Leading enterprises and innovative SMEs</p> <p>Real estate developers, agents and owners</p> <p>Financial institutions with an obvious link to the city</p> <p>Electricity utilities</p> <p>Telecoms companies</p> <p>Chambers of commerce and other local business organisations</p> <p>Hospitality and retail industries (hotels, restaurants, department stores, shopping malls, other retailers, exhibitions centres, airport operators and travel agencies)</p> <p>Labour market organisations</p> <p>Architects</p> <p>Transport companies (taxi, railway, airlines)</p> <p>Media with local connections (newspaper, radio, TV)</p>
<p><b>Third sector actors:</b></p> <p>NGOs, single-issue pressure groups, non-profit organisations</p>
<p><b>Regional actors:</b></p> <p>Regional economic development agencies</p> <p>Local and state government units</p> <p>Regional tourist boards</p>
<p><b>National actors:</b></p> <p>Political heads of government</p> <p>Inward investment agencies</p> <p>National tourist boards</p>
<p><b>International actors:</b></p> <p>Embassies and consulates</p> <p>Consulting companies</p> <p>International enterprises with a place-bound link</p>
<p><b>Source:</b> Asplund, Christer and Jacob Ikkala. 2011. "Characteristics of place managers" In <i>Place Management: New Roles for Place managers in rebuilding European Wealth</i>. Sweden: Infotain&amp;Infobooks</p>

## Appendix 6: List of the current Lisbon parishes



Source: Wikipedia website [http://pt.wikipedia.org/wiki/Ficheiro:Lisboa\\_-\\_Bairros\\_e\\_Freguesias.png](http://pt.wikipedia.org/wiki/Ficheiro:Lisboa_-_Bairros_e_Freguesias.png)





## Appendix 8: Brief description of the Valmor Prizes

Valmor Prizes		
<p>The Prize Valmor was created by the second <i>Viscount of Valmor</i> in order to promote the buildings with a specific architecture. He donated to the city council a fund to award the buildings and its architects, which respected certain rules that along the years were adapted. Currently, it is one of the prizes gave by the City Council (the other is the Prize Manuel da Mata for engineering) and it is call <i>Prémios Valmor e Municipal de Arquitectura</i>. The <i>Nossa Senhora de Fátima</i> parish has 6 buildings that received this prize, including the house where the viscount lived (also it has an avenue with its name).</p>		
Year	Building	Architect
1906	Clube dos empresários	Miguel Ventura Terra
1913	Central do banco de investimentos	Miguel Nogueira
1923	Building	Luís Rau
1929	Building	Félix Ribeiro Lopes
1938	Church of N S de Fátima	Pardal Monteiro
1975	Foundation Calouste Gulbenkian	Gonçalo Ribeiro Teles and António Barreto (paisagistic architects); Alberto Pessoa, Pedro Cid and Ruy Jervis Athouguia (architects)

Sources:

- City Council web site: <http://www.cm-lisboa.pt/viver/urbanismo/premios/premio-valmor-e-municipal-de-arquitetura>
- Book 50 anos Junta de Freguesia NSF



Gulbenkian  
Foundation  
Source: Wikipedia  
[http://pt.wikipedia.org/wiki/Funda%C3%A7%C3%A3o\\_Calouste\\_Gulbenkian](http://pt.wikipedia.org/wiki/Funda%C3%A7%C3%A3o_Calouste_Gulbenkian)



Church of Nossa Senhora  
de Fátima  
Source: CML  
<http://revelarlx.cm-lisboa.pt/gca/?id=318>



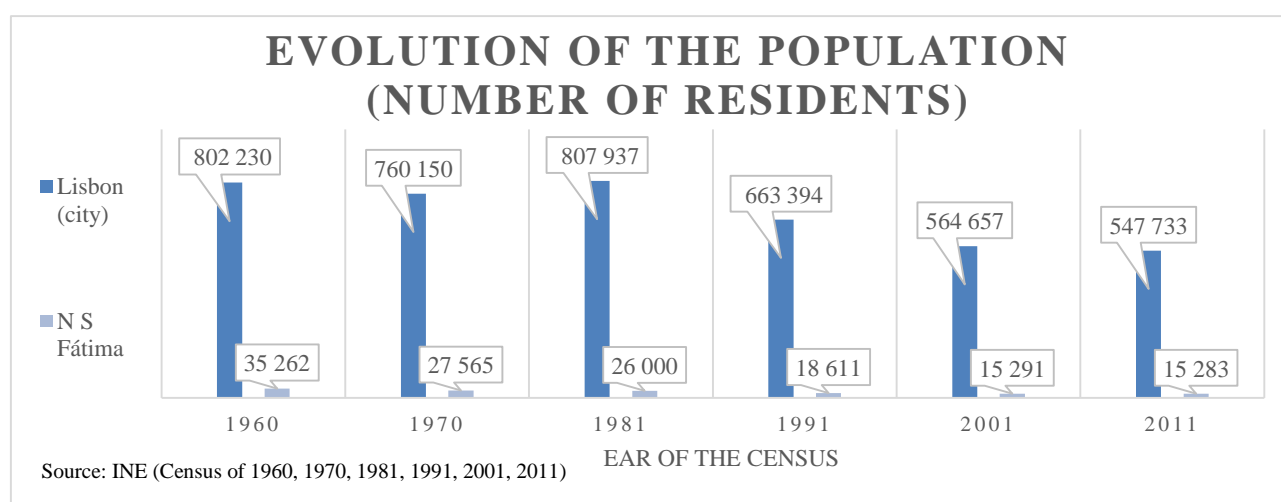
Central do Banco de  
Investimento  
Source: Centro Nacional de  
cultura  
<http://www.e-cultura.pt/Itinerarios.aspx?ID=40>

## Appendix 9: List of the new parishes

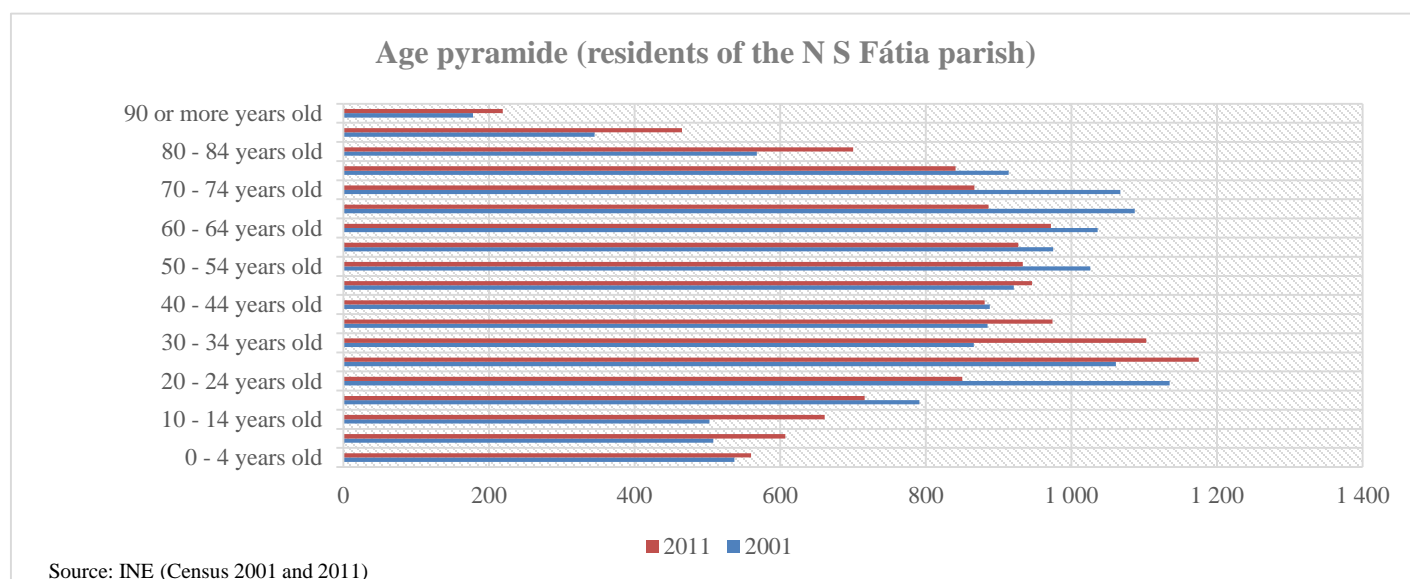
Current parishes	New parishes
Olivais (before Santa Maria dos Olivais)	Olivais
Lumiar	Lumiar
Marvila	Marvila
Benfica	Benfica
São Domingos de Benfica	São Domingos de Benfica
Anjos, Pena and São Jorge de Arroios	Arroios
Campo Grande, São João de Brito and Alvalade	Alvalade
São João and Penha de França	Penha de França
Carnide	Carnide
Santo Condestável and Santa Isabel	Campo de Ourique
Charneca and Ameixoeira	Santa Clara
<b>São Sebastião da Pedreira and Nossa Senhora de Fátima</b>	<b>Avenidas Novas</b>
Alto do Pina and São João de Deus	Areeiro
Lapa, Santos -o -Velho and Prazeres	Estrela
São Francisco Xavier and Santa Maria de Belém	Belém
Ajuda	Ajuda
Campolide	Campolide
São Vicente de Fora, Graça and Santa Engrácia	São Vicente
Alcântara	Alcântara
Mercês, Santa Catarina, Encarnação and São Paulo	Misericórdia
Mártires, Sacramento, São Nicolau, Madalena, Santa Justa, Sé, Santiago, São Cristóvão e São Lourenço, Castelo, Socorro, São Miguel and Santo Estêvão	Santa Maria Maior
Beato	Beato
São Mamede, São José and Coração de Jesus	Santo António
(Not included in Lisbon)	Parque das Nações

Source: CML; <http://www.cm-lisboa.pt/municipio/juntas-de-freguesia>

## Appendix 10: Evolution of the population



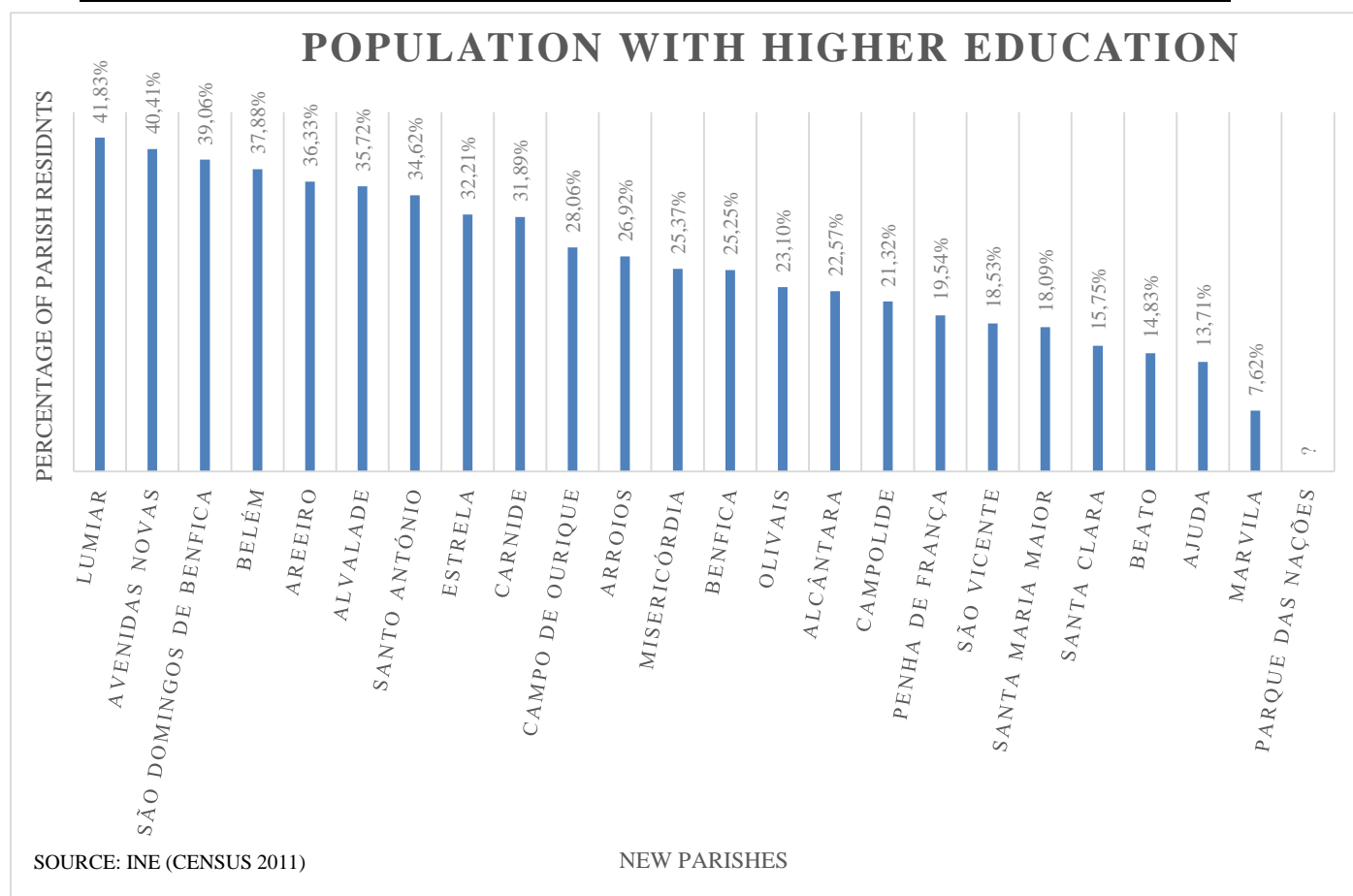
## Appendix 11: Age pyramid



## Appendix 12: Education level of the habitants

Education level of the habitants (Ranking of Lisbon parishes, by descending order; percentage of parish habitant that completed that degree)			
Level of education	Lisbon = average	N S Fátima	S Sebastião da Pedreira
None	18 <sup>th</sup> (14.98%)	46 <sup>th</sup> (12.14%)	52 <sup>th</sup> (10.28%)
Básico - 1.º ciclo	31 <sup>th</sup> (19.56%)	45 <sup>th</sup> (14.41%)	54 <sup>th</sup> (9.57%)
Básico - 2.º ciclo	24 <sup>th</sup> (9.01%)	43 <sup>th</sup> (7.07%)	52 <sup>th</sup> (5.98%)
Básico - 3.º ciclo	29 <sup>th</sup> (13.65%)	49 <sup>th</sup> (11.25%)	47 <sup>th</sup> (11.38%)
Secundário	32 <sup>th</sup> (14.76%)	25 <sup>th</sup> (15.34%)	6 <sup>th</sup> (17.16%)
Pós-secundário	31 <sup>th</sup> (0.94)	22 <sup>th</sup> (1.07%)	17 <sup>th</sup> (1.14%)
Superior	24 <sup>th</sup> (27.10%)	10 <sup>th</sup> (38.72%)	1 <sup>st</sup> (44.50%)
Note: Total of Lisbon parishes=53 + Lisbon (average) = 54 places in the ranking Level of education: higher education level that the person finished or have equivalence and have a comprovativo to proof it			
Source: INE, Recenseamento da População e Habitação, data of 2011			

## Appendix 13: Percentage of people with higher education



**Warm-up:**

Bom dia! O meu nome é Lúgia Rocha, uma aluna da Nova School of Business and Economics.

Estou presentemente a realizar a minha tese sobre a freguesia de Nossa Senhora de Fátima e gostaria de lhe entrevistar acerca da sua zona de residência e da freguesia em geral.

Esta é uma entrevista anónima por isso apenas eu terei acesso na íntegra ao que for aqui dito.

Este é um estudo que usa uma técnica específica em que não há respostas certas ou erradas e em que após a primeira pergunta você é livre de responder o que lhe ocorrer ao pensamento.

Se não se importar eu gostaria de gravar a entrevista para mais tarde poder recordar-me com precisão a entrevista.

Obrigada pela sua disponibilidade!

**Demographic data:**

1. Area of residence.
2. Years in current residence
3. Parish/city where previously lived
4. Gender
5. Age
  - A. 18-24
  - B. 25-34
  - C. 35-44
  - D. 45-54
  - E. 55-64
  - F. 65-74
  - G. + de 75 anos
5. Education level
  - A. Do not know how to read/write
  - B. Know how to read/write
  - C. 1º cycle
  - D. 2º cycle
  - E. 3º cycle
  - F. Secondary School
  - G. Technical and vocational education
  - H. Higher degree
6. Household
7. Occupation

**Questions regarding its residence area**

- Time spend in the parish (if he/she work in the parish, if uses the services of the parish, which type of services)
- Comparing with the place he/she lived or one place where his friends or family live, how he/she classifies this parish regarding the living conditions (accessibility, security, green areas, the people...)

### **Questions about the parish**

- First three thoughts when thinking about the parish and why.
- (Showing the map of the parish, the same as in appendix 7 but without any names of the areas neither the names of the rest of the parishes)
- Identify the reference points of the map and explain the characteristics of this parish and of the people living here. (see if the interviewee cover the areas of the parish otherwise ask and “what about here?”)
  - If the parish were a person, how would you characterize it? (physical aspects: age, gender, occupation, its daily life; and psychological: its personality)
  - What distinguish this parish from the others? Why?
  - 3 good reasons to live here and 3 reason to not live here.
  - The main entities/people that are active in the parish. If the person had organized something.
  - Test if the person know the flag of the parish. Then show it and ask what he/she things about it. (in the end of the guideline it is the image)

### **Questions about the parish reform:**

#### **New reform:**

- If the person knows about the parish. In case he/she did not know, inform.
- His/her opinion regarding this issue.

#### **Regarding the switch of the name to Avenidas Novas:**

- The meaning of this term.
- The opinion of the name’s change to this.

#### **Last question:**

- What is the probability of referring this place has a nice place to live? (in a scale to 0% to 100%).

#### **About the parish flag:**



**The heart represents the immaculate heart of Nossa Senhora de Fátima and**

**The tree represents the holmoak where the saint appeared to the shepherds.**

Source: Parish Council website



place where currently lives	Number and place of Interview	1: ADAS	2: ADAS	3: café	4: ADAS	5: ADAS	6: house	7: café	8: faculty	9: house
	Avenidas Novas						1		1	1
	Bairro de Santos ao Rêgo	1	1	1	1	1				
	Praça de Entrecampos							1		
	Years in current residence		49		53	47	15	2	13	50
	Parish/city where previously lived		Alentejo, Vila Nova de São Bento		Beira Alta	3/4 years in Baixa, Lx	São Sebastião da Pedreira	Avenidas Novas, N S Fátima	Caxias	São Sebastião da Pedreira
Gender	Female	1	1	1			1		1	1
	Male				1	1		1		
Age	a) 18-24								1	
	b) 25-34							1		
	c) 35-44									
	d) 45-54									
	e) 55-64									
	f) 65-74	1								
	g)+ 75		1	1	1	1	1			1
Education	a) do not know how to read/write									
	b) know how to read/write		1							
	c) 1º ciclo			1	1	1				
	d) 2º ciclo									
	e) 3ºciclo									
	f) ensino secundário									
	g) ensino técnico-profissional									
	h) ensino superior						1	1	1	1
	Household	2, her husband	2, her husband	1, widow	3, wife and grandson	2, wife at home	1,widow	1, single	3, her parents	2, her niece
	Occupation	retired	retired	retired	retired	retired	retired, but still orients a literature course	project manager (has his degree in mechanical engineer)	master student/research assistant	retired but still gives guest lectures in FCSH and Universidade Aberta



place where currently lives	Number and place of Interview	10: work	11: work	12: café	13: café	14: work	15: work	16: house	Total
	Avenidas Novas				1			1	5
	Bairro de Santos ao Rêgo	1	1	1		1			9
	Praça de Entrecampos						1		2
	Years in current residence	since he was born	since he was born	11	65	since she was 2 years	4	Since he was born	
	Parish/city where previously lived	lived 6 months in Maçamã and others in Vialonga	When he was 28 years old, he lived 3 years in Graça	Lived 1 year in Prior Velho. Before, she was from Aveiro	Coimbra, where she studied. Before, she lived in Porto	When she married, she lived 1 year in Maçamã	Loures		
Gender	Female			1	1	1	1		10
	Male	1	1					1	6
Age	a) 18-24								1
	b) 25-34			1			1		3
	c) 35-44		1						1
	d) 45-54					1			1
	e) 55-64	1							1
	f) 65-74				1			1	3
	g)+ 75								6
Education	a) do not know how to read/write								0
	b) know how to read/write								1
	c) 1º ciclo								3
	d) 2º ciclo								0
	e) 3ºciclo								0
	f) ensino secundário		1			1			2
	g) ensino técnico-profissional								0
	h) ensino superior	1		1	1		1	1	9
	Household	2, his wife	2, his wife	2, her husband	1, single	3, her husband a little son	1, single	1, single	
	Occupation	entrepreneur (auto repair shop)	Security	Researcher	retired but gives support in the church	shop assistance	entrepreneur (café)	Private piano professor	

## Appendix 16: Resume of the interviews to institutions and study trips

Entity		Subject of the meeting	Direct intervention with the residents of the parish
Church	Priest	Understanding the impact of the churches (church N S de Fátima and N S das Dores) in the parish, who frequents the church, history of the evolution of this church	yes
	Secretary	Understanding the impact of the church in the parish, the communities and programs of the church	
	Solidarity Community	The functioning of this community and who beneficiaries, trends of the people who frequents this program	
Parish Council of NSF	President	Understanding the parish and the role and impact of the parish council. The parish council vision of the identity of the parish	yes
	Treasurer	Understanding the parish and the role and impact of the parish council. The parish council vision of the identity of the parish	
Parish Council of São Sebastião da Pedreira	President	Get to know the parish of São Sebastião da Pedreira, its history, its habitants, its main concerns and the activities of the parish council	
Hospital Curry Cabral	One of the chief nurse	The hospital and the residents that frequented the hospital	no (it is no longer the emergency hospital of the parish, it is the hospital Sta Maria)
Re-food, a solidarity project which distributes the restaurant's leftovers to those in need	The responsible	The project, how it works, how the people who helps and who uses are recruited, the residents of the parish	yes
FITI - Federação	A person representative	The organization and its role in the project km2	no
Movimento de Defesa da Vida	A person representative	The organization and its brief and previous intervention in Bairro de Santos ao Rêgo	no (It only had sporadic action here)
ADAS - Associação para o Desenvolvimento e Apoio Social do Bairro do Rêgo (elderly day care center)	One person representative	The organization, their activities and impact in the parish,	yes
Associação de moradores da Praça de Entrecampos	President	The association, their purpose, characteristics of this new community in Praça de Entrecampos	yes (but it is a goal not yet achieved)

Entity		Subject of the meeting	Direct intervention with the residents of the parish
PSP - the police	Chief	The role of the police in the parish	yes
(study trip)	Policia de proximidade	Getting to know the parish, especially the part of the Bairro de Santos ao Rêgo, the day care centers of the parish, the stories of people who lives in the parish, the role of this specific program of the police	yes
Gubenkian (1 reunion)	Responsible of the project	Understanding the project, the interaction between Gulbenkian and the residents of the parish	throughout the project km2
Gulbenkian and CML (1 reunion)		Discuss my research until that time and discuss some ideas. Keep updated with the project.	
Projecto km2 (2 reunions)	Various institutions	Issues regarding the project and its developments	yes
CML - Câmara Municipal de Lisboa (study trip)	CML	Understanding the historic and social evolution of the Bairro de Santos ao Rêgo. Get to know the stories of a person who grew there	

#### Appendix 17: Parish council activities and communication

<b>Programs:</b>		
	Social Action	Partnering with Santa Casa da Misericórdia
	Trips	
	Cantinho do Artista	
	Computers for lessons for elderly	Partnering with the church
	Merchanised products (pens, pencils,...)	
<b>Communication:</b>		
	20 exhibition spread in the parish	
	Monthly magazine distributed by mail	
	Website (recently updated)	<a href="http://jf-nsfatima.pt/pt/">http://jf-nsfatima.pt/pt/</a>
	Open meetings	
	Word-of-mouth	